Research on Akhlāq Development: The Standard Character and its Development in Muslim Living

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Abstract:
Knowledge without its moral disposition is of no benefit. The virtues of knowledge without hidāyat are useless and vice versa. Man is advised to control his behavior as he will be questioned for his deeds. Faith is not a matter of words but of accepting Allah's will and striving in his cause. Every soul shall have a taste of death and on the Day of Judgment will be paid full recompense for his deeds. The one who is admitted to heaven would attain the object of life. This object is achieved by moral character. It shapes an individual in a way conducive to the unfettered growth of good, virtue and truth in every sphere of life. It gives full play to the forces of going in all directions. Also it removes all impediments in the path of virtue. It eradicates evils from social plan by prohibiting the causes of its appearance and growth, by closing the inlets through which it creeps into a society. It saves from all sorts of human weaknesses and counsels of pseudo-wisdom, self respect that keeps breaking-in and resists all evils. This is attained by exercising highest patience and self restraint. It signifies the entire scheme of life and not any isolated part or parts thereof. Akhlāq develops an attitude in a person by which every moral valuation, every decision as to the practical course for whatever the individual would prefer in his life to take for ultimate success.

Introduction:

A man's natures, feeling that he is free to choose and live in physical comforts of modern age with material progress have estranged him from his Creator. This state of living openness cannot be alleviated unless he has a

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precise concept of God and a righteous system of living. And to cherish the blessings of the Creator and to emerge as a successful person at last, one must live this life with the understanding that has to be judged on the basis of righteous behavior. His conduct if contrary to this perception would lead him astray. If man follows the course of piety and Godliness which he is free to choose and follow, he will have a life of peace and contentment with final success. And if he chooses to follow the other course of Godlessness and evil then his life will be disordered, frustrated and corrupted. The society in which he lives will meet a colossal misfortune.

The Lord's given principles of social ethics and collective morality provide peace and tranquility to human life. The domain of this system extends to the entire gamut of life. It moulds individual life as well as the social order of a society in healthy patterns, so that the kingdom of the Lord (swt) may really be established on earth with peace, contentment and well-being. It fills the world as water fills the oceans. This moral fiber is achieved by exercising highest patience and self-restraint. And if one attains this high ethical living standard will be indeed most fortunate in this life and hereafter. This requires a complete submission and an honest disposition as per Quranic orders with prophetic uswa in every walk of life. Quran has warned on this subject that: Satan frightens you with poverty and orders you to commit indecency (evil deeds, destitution, lewdness, sins etc) and Allah promises you Forgiveness from Himself and Bounty (Reward), and Allah is All-Sufficient for His creatures' needs, All-Knowing. Sūr'ah Al-Baqrah 268. [1]

Akhlāq:

The Akhlaq, the basic word is khalaqa, akhalq is plural of khulq and Jam-ul-jama is akhlaqiat. Abi Qasim Al Hussain bin Muhammad Al-Maroof bil-raghib al-Isfihani (1324H) states that it is a constant habit of an individual which comes out of him without any hesitation and difficulty[2]. Shamshad Hyder Syed (1967) described the word Akhlāq as it is an attitude of individual oozing out from his conduct as one's character trait. This is a mode of life in which every moral valuation, every decision as to the practical course the one would like in life to take. Its outcome is voluntary, whole heartedly and with submission to the guidance received through the prophet (pbuh)[3]. It is not enough to have a right faith only, it requires that one's mould his behavior and conduct accordingly. It is based on a unique approach to life and a peculiar concept of man's place in the universe. Allah (swt) has created man and bestowed upon him with such abilities as no other creatures. With capabilities of memory, thinking, logic and creativity, a man can be evil or virtuous. The Lord has cautioned the man as below:

Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth i.e. Quran: that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom,

(or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting (disbelieving) Allah.Sūr'ah Al-Anām v.no .70 [4]

The entire occurrence of man's living and society's culture is checked by these brass tacks of akhlaq. The one who adopts virtues is raised in status.

The Islamic Brass Tacks of Akhlaq:

The chemistry of Islamic life is that it does not admit a conflict or a significant separation between life-spiritual and life-mundane. It does not confine itself merely in purifying the spiritual and moral life of a man in a limited sense of this world but hereafter too. This philosophy not only provide right bases of relationship between Allah and man, between man and man and between man for his physical environment, but along with it bring into prominence the religion which is generally enveloped by the mist of vague speculation. Thus it supplies suitable and satisfactory answers to this material world's affairs and Meta physical yearnings of man too. Khurshid Ahmad (1960) writes that the moral life of a Muslim will always be filled with godliness, piety, righteousness and truthfulness. He will live in the world with the belief that God alone is the master of all that whatever he and other men possess has been given by God, that the powers he wields are only a trust from God, that the freedom he has been endowed with is not to be used indiscriminately, and that it is in his own interest to use it in accordance with God's Will. He will constantly keep in view that one day he will have to return to the Lord and submit an account of his entire life[5]. This sense of accountability will always remain firmly implanted in his mind and he will never behave in a carefree and irresponsible way.

Think of the moral excellence of the man who lives with this mental attitude. His life will be purity, piety, love and altruism. He will be a blessing for mankind. His thinking would not be polluted with evil thoughts and perverted ambitions. He will abstain from seeing evil, hearing evil, and doing evil. He will guard his tongue and will never utter a word of evil. He will earn his living through just and fair means and will prefer hunger to a food acquired unfairly through exploitation or injustice. He will never be a party to oppression or violation of human life and honor, whatever is his form or color. He will never yield to evil, however high the defiance may cost him. He will be an embodiment of goodness and nobility and will uphold right and truth even at the cost of his life. He will abhor all shades of injustice and will stand firm for truth, undaunted by the tempests of adversity. Such a man will be a power to be reckoned with. He is bound to succeed. Nothing on earth can deter him or impede his way.

It makes sense to call people not to petty observance of the rules in everyday life stated in the Quran, which concern the matters of what to eat, how

to dress, and how to marry, but to encompassing the essential principles of attitude to God.

The word "Allah" is the Arabic equivalent of words "God-the-Father", "Ishvara", "Tao", "Primordial Consciousness" and others synonyms (Kemal, 1993)[6]. The "death" in it should be understood not as the death of man's body, but as the death of egocentrism in man and his isolation from God. For one can unite with his God-Beloved only by sinking into Him. Following are the essential principles of the Islamic moral principles which connect a man with Allah (swt):

1. The clear concept of Allah (swt): His attributes, His creation, what should and should not be attributed to him. He (swt) is the creator, the ruler and the Lord of the entire universe, has created man and provided him with temporary station in that part of His vast kingdom (cosmos) which is known as the earth. He (swt) has endowed man with the abilities of thinking and understanding, and has given him the power to distinguish right from wrong to achieve his happiness.

2. Man has been invested with freedom of will and choice and the power to use the resources of the world in any manner he likes. In short, man has been given a sort of autonomy while being appointed by Allah (swt) on earth as a successor to the beings that had previously populated it. With a clear idea about the unseen: The paradise, the hell, angels and spirits.

3. The only right course for man is to acknowledge Allah (swt) as the only Lord, the sustainer and the deity and to follow His guidance and His commands in all walks of life. Man must not think he totally free and should know that this earth is not his permanent abode. He has been made to live upon it only during the period of his probation, and in due course, he will return to his Lord, to be judged according to the way he has utilized the period of probation.

4. Reason for man's creation: Why has Allah (swt) created? What He (swt) wants from him and what rewards and punishments are for obedience and disobedience. This objective merits the pleasure of Allah (swt). The conduct contrary to this would lead a man to corruption, disruption, frustration and wreckage in this life and will meet an enormous damage in life to come - that abode of pain and misery which is called Hell.

5. How to please Allah (swt): How to run smoothly functioning and pleasant societies according to his will? He (swt) sent a man upon the earth with clear laws and instructions by providing the very first human beings (Adam and Eve) with guidance in accordance with which men were to live on the earth. A man's life on this earth did not begin in utter darkness. This burning torch of light and guidance to humanity is to attain his glorious destiny. This knowledge of the reality and the code of

life are to live a life for bliss and success. Allah (swt) has given principles of social ethics and collective morality for the society's peace and tranquility. It is by administering the warning of the Lord, i.e. by applying correctly and honestly results in harmonious societies.[7]

Need of Human Development for Moral full Life:

Moral life of a Muslim when applied correctly and honestly it results in a smoothly functioning of harmonious society, and at the same time it removes all barriers in the path of virtue. Along this, it endeavors to eradicate evils from social life by eliminating the causes of ills appearance and growth, by closing the inlets through which harms creeps into a society. It signifies the entire scheme of life and not any isolated part or parts thereof. Consequently neither can it be appropriate to view the different part of the individual in isolation from one another and without regard to the whole, nor will it be of any use to take any part and bracket it with any other "ism". The last Prophet of Islam (pbuh) was sent, the one, tops of all with an exalted standard of character as said in Sūr'ah Al-Qalm v. no. 4, for the said purpose;

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

Abdullah Yusuf Ali (2004) translates*: And Thou stand on an exalted standard of character"*[8]

The word Prophet a man to whom Allah (swt) sends messages because he has the best of best khulq is sent to reform the strange myths, ideas and philosophies that produced a jungle of religions and cult in social life. He (pbuh) brought the message of most high for the individuals and society so that it lives of purity, goodness and peace. Allah (swt) did confer a great favour on the believers for this purpose as said in Sūr'ah Al-Imran v. no. 164 below.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Abdullah Yusuf Ali (2004) translates *: Allah did confer a great favour on the believers when He sent among them an apostle from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.*[9]

Al-Mujlis Al- Ilmi (1425H) translated one of the sayings of prophet (pbuh) that, *I have been sent to complete your Akhlaq.* As his uswah (pattern) are a beautiful pattern and a role model for human being.[10]

Gorgeous sample of human living:

The messenger of Allah's life serves as a role model for their followers being the best in community morally and intellectually that attract people to accept message rather than drive them away by their imperfect character. As the

message the prophet of Islam (pbuh) is infallible that he would not commit any sin. He (pbuh) does not make any mistake in understanding the divine injunctions nor does make any negligence in practicing them. He (pbuh) has an exalted character and the best example for human conduct as said in Sūr'ah Al Ahzab v.no.21, bellow;

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Abdullah Yusuf Ali (2004) translates, *Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.*[11]

Amjad Ali shakir (2003) wrote about the character of prophet of Islam (pbuh) that his honesty of purpose, character and morals were all spotless and exemplary. Every action of his was characterized by simplicity and purity. He was simple in habits, simple in food, simple in dress and simple in living. This is unparalleled in human history.[12]

Blessing of akhlaq:

The Islamic mannerism and philosophy evolve around piety, righteousness and every act of obedience to Allah (swt) that is a blessing of this management for the individual and society. The Lord's words are in Sūr'ah Al-Baqrah v. no. 177 as following;

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي
الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

Abdullah Yusuf Ali (2004) translates, *It is not Al-Birr (piety, righteousness, each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets*[1] *and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfill their covenant when they make it, and who are As-Sâbirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are AlMuttaqûn (pious).*[13]

Salvation of Humankind:

As the creator of human being says in Sūr'ah Al-saf v. no. 10-13 below;

يا أيها الذين آمنوا هل أدلكم علي تجارة تنجيكم من عذاب أليم ۔ تؤمنون بالله ورسوله وتجاهدون في
سبيل الله بأموالكم وأنفسكم ذلكم خير لكم إن كنتم تعلمون ۔ يغفر لكم ذنوبكم ويدخلكم جنات
تجري من تحتها الأنهار ومساكن طيبة في جنات عدن ذلك الفوز العظيم ۔ وأخرى تحبونها نصر من
الله وفتح قريب وبشر المؤمنين ۔

Abdullah Yusuf Ali (2004) translates, *O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty? 10. That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew! 11. He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement. 12. And another (favour will He bestow,) which ye do love, - help from Allah and a speedy victory. So give the Glad Tidings to the Believers* [14].

The Distinctive Characteristics:

This management demands from the individual to mould life as well as the social order in healthy patterns, so that the kingdom of Allah almighty may really be established on the earth and so that peace, contentment and well-being may fill the world as waters fill the oceans. This is based on this unique approach to life and a peculiar concept of man's place in the universe. The Islamic doctrine of Muslim's life and its performing procedures as described by Abul a'la Mawdudi (1960) as following; [15]

1. True believes

قال: أن تؤمن بالله، و ملائكته، و كتبه، و رسله، و اليوم الآخر، و تؤمن بالقدر خيره و شره،

2. The rituals (The creator's rights – Ibadah)

بني الإسلام علي خمس: شهادة أن لا إله إلا الله و أن محمدا عبده و رسوله،و إقام الصلوة،
وإيتاء الزكوة، و حج البيت، و صوم رمضان. (متفق عليه)

3. Deeds (Human rights –Afaal)

والعصر ۔ إن الإنسان لفي خسر ۔ إلا الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر۔

4. Justice and balance in life

يا أيها الذين آمنوا كونوا قوامين لله شهداء بالقسط

The Appied Attitude:

Abdul Hamid (1968) wrote about the living methodology for the followers of prophet of Islam (pbuh) that is to be applied for whole time in their lives as bellow;[16]

Firstly; as stated by second caliph of Islam Abu Bakar Siddique (ra) that every (Amar) disposition of a Muslim should be only for the happiness of Allah (swt, because only deep desire (nayat) merits in front of Allah (swt) please see bellow the saying of holy prophet (pbuh)

إنّما الأعمال بالنّيّات و إنّما لكلّ امرئ ما نوى. فمن كانت هجرته إلى الله و رسوله فهجرته إلى الله و رسوله، و من كانت هجرته لدنيا يصيبها أو امرأة ينكحها فهجرته إلى ما هاجر إليه. (متّفق عليه[17]).

Secondly; the practical demonstration is to be as per order and practice of the prophet of Islam:

من أحدث في أمرنا هذا ما ليس منه فهو ردّ. (متّفق عليه ايضا ١٨

Thirdly; a Muslim must strive at his utmost efforts till his last breath

Fourthly; the reward must be hoped from Almighty Allah (swt) only in both lives

The Nuts And Bolts Of Akhlaq:

Muhammad younas palan puri (2005) writes regarding the prerequisites of a covenant that saves a man from a grievous penalty are as following;

1. The capital for this business is taqwa: what to be believed? What is a Loyalty and to whom it is? What is (lazim) mandatory, who should be obeyed, what and how to be requested and from whom?
2. The plate form /shop of this job is this world as said in one of the hadith that this world is the place of investment for hereafter .
3. The business device is zikr-e- Allah (re- membrane of Ahlla-swt)
4. The return of this trade in is heaven (salvation of humanity)

Adoptability:

This system does not allow a hierarchy of priests or intermediaries between Allah (swt) and human beings, no farfetched abstractions and no complicated rites and rituals. It extends over the entire spectrum of life, showing how to conduct all human activities in a sound and wholesome manner. Everybody can readily understand it and follow in the footsteps of the Prophet, to the best of his or her ability. As Allah (swt) says that He does not place a

burden greater than it can bear each soul. A man has an ability to understand, practice and to put forward Quran, as in Sūr'ah Al-Baqrah v.no.286 below;

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

Abdullah Yusuf Ali (2004) translates, *"On no soul does Allah place a burden greater than it can bear."*[20]

The Prophetic traditions go as far as showing all the steps needed to be followed, even the etiquette of using the bathroom: supplications to be said upon entering it and leaving it, how to clean ourselves properly and so on for everything .It should be dedicated to Allah (swt) alone and a Muslim is required to submit himself completely to the will of Allah (swt) in all his affairs as it said in Sūr'ah Al-Inaam v. no. 162, below;

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Abdullah Yusuf Ali (2004) translates *"Say: 'Truly, my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds. No partner has He: this am I commanded, and I am the first of those'"*[21]

The Islamic Cryptogram of Akhlaq:

Kemal(1993) writes about the Islamic doctrine of morality that a Muslim, after submitting to Him(swt) what must do and must not to do is presented in table 1 bellow; [22]

Table 1: Islamic code of morality

Sr. No.	Most wanted	Absolutely not wanted
1	Having Good Intentions with Learning and education	Arrogance , Bad intention , Malice
2	Truthfulness	Lying
3	Honesty	Deceit
4	Self purification	Hypocrisy
5	Sincerity	Insincerity
6	Integrity	Dishonesty
7	Keeping promise	Doing harm to others
8	Kindness and Compassion	Suspicion
9	Fairness	Unfairness
10	Courtesy	Monopoly

11	Justice	Unjust
12	Care and love of others	Being false witness
13	Moderation	Going to extremes
14	Modesty	Disgraceful deeds
15	Charity	Stealing
16	Humility	Vanity
17	Being gentle	Committing adultery
18	Forgiveness	In compassionate
19	Giving more care and attention to the soul and providing it through much fasting and night prayers (qiyam al-layl)	Eating pork, Drinking alcohol, Bribery
20	Goodness of character with grace	Massacre
21	Love and mercy for all Muslims and the whole world	Hatred
22	Treating children with extreme tenderness and mercy. This is like when he permitted his grandsons to climb his back while praying, without trying to annoy them…	Creating dissent Abusing people especially children and women and elderly
23	Never to submit to anger, except if the borders of God were crossed	Cheating
24	Tolerance and patience with hardship when it comes to materialistic life.	Back-biting
25	Confirming the importance of science with wisdom in da`wah.	Being unaware

The Essence of Akhlaq:

Waheed-ul-Zaman (1999) described faith, obedience and love the vital parts of Muslin's conduct in every walk of life. As said in the one of hadith "*You will not have complete faith till I am dearer to you them yourselves*." [23]

Nisar (2005) when compiling the last sermon of prophet of Islam ended on this saying of prophet (pbuh) that one should hold strongly the Quran and sunnah at his best ability till the end of his life, he will not go astray. [24]

- **Faith:**

The first demand of the Prophet Hood of Prophet Muhammad (pbuh) is that a believer should believe in oneness of Allah (swt), Rasaalat of Holy prophet. as narrated in one of the hadith: "*Only that person has the real delight of faith who believed in Allah as his Lord, Islam as his faith and prophet Muhammad (pbuh) as his Rasool, and he got satisfied with that"*

- **Obedience:**

The obedience of Holy prophet is an indispensable part of one's faith. His obedience is actually the obedience of Allah. As Allah says in Sūr'ah Al-Nisa v. no. 80 bellow;

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Abdullah Yusuf Ali (2004) translates "*One who obeyed the prophet, obeyed Allah*"[25]

The result of his obedience is described In Sūr'ah al-imran v.no.31 that obey me, Allah will love you as bellow;

قُلْ إِنْ كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Abdullah Yusuf Ali (2004) translates "*Say (O Muhammad)! If you want Allah to love you then obey me, Allah will love you."*[26]

- **Love:**

To love Prophet Muhammad (pbuh) is the most important demand of the Prophet Hood. Love of the prophet should be given preference to all otherworldly love. Allah says in the Holy Qur'an Sūr'ah Al-Ahzab V.no .6

النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

Abdullah Yusuf Ali (2004) translates *"The prophet is closer to the believers than own selves."*[27]

If worldly love contradicts the love for prophet (pbuh), then the love for the prophet should be given preference. As it is mentioned in the holy Qur'an in Sūr'ah At-Taubah:V.no 24-

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Abdullah Yusuf Ali (2004) translates *"Say! If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His messenger, and striving hard and fighting in His cause, then wait until Allah brings about the decision (torment) and Allah guides not the people who are all Al Fasiqin (the rebellious)"*[28]

Conclusion :

There can be no replacement of virtuous Muslim manners that is chaste, pure *a*nd practicing. The gratefulness and bounty of Allah (swt) is evident from the fact that he raised man from weak and helpless state in infancy to youth, full of strength. The Creator has created a man and bestowed upon him with freedom of conscience (man choice and use of his free will) ability as no other creatures. With this capability a man become an evil or virtuous. Holy Quran says in Sūr'ah Baqrah v.no.256: 'There is no compulsion in your way of life".[29]

For ultimate success, only right faith (Iman) is not enough but it requires righteous conduct with moral behavior. If man ponders over the verses of Qur'an, undoubtedly he will seek the right path. This unique message guarantees the human rights, peaceful living and final success. It is the best mode of human behavior for this world and hereafter, the one who adopts these virtues is raised in status. As it is the prophetic (uswah) living style.

This compilation might be far from being complete but indeed provide evidence that Akhlāq are obligatory for mankind. It is a well-balanced mannerism of life, which makes the individual and society happy, peaceful and contented one. It serves as a lubricant for solving all sorts of dilemma of life no matter that how may be perplexing. It is the method to attain supreme success in the everlasting world to come, but it is for those who believe to meet Allah (swt) as said in holy Quran, Sūr'ah Baqrah v.no.46 and in Sūr'ah Yasin verse no 17 below:

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ.

Our obligation is no more than to convey the message clearly.[30]

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